A

LETTER

Written to a

FRIEND

Concerning

Popiſh Idolatry.

By the Right Reverend Father in GOD,

HERBERT Croft Lord Biſhop of *Hereford.*

LONDON:

Printed for *Charles Harper* at the Flower-de-luce over againſt S. *Dunſtan's* Church in *Fleetſtreet*, 1679.

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The PRINTER to the READER.

THIS Letter was brought to me between three and four Years ſince, to be printed without any name to it. But the Writer of it hath ſince been prevailed with to ſet his name to it, to give the more credit to the matters of fact related in it; the truth whereof was ſomewhat doubted becauſe there was none to own it. Towards the end you will find ſome Diſcourſe concerning the Sacrament of the Lords Supper, which the Lord Biſhop hath much enlarged in the Legacy to his Dioceſs *newly printed.*

SIR,

I Am very ſorry to find that the Books I directed you to, do not give you full ſatisfaction, but ſtill you preſs me to ſay ſomething of my own; and what can I ſay that hath not been already ſaid? Really moſt of the Books that are written in theſe latter days of the World, are but as the ſame Cards ſhuffled and dealt into a new Game. But you tell me, their Diſcourſes are ſo long, as you cannot carry them in your remembrance, the Quotations ſo numerous, *pro* and *con*, as there is no end in ſearching after them; their Diſtinctions and way of arguing many times intricate, and ſeem to you rather ſubtil Evaſions, than ſolid Anſwers: in ſum, they do not ſatisfie, nor work much upon your Underſtanding. In anſwer whereto, I muſt confeſs, I have found by experience, that Mens Heads are like Locks with ſeveral Wards, which no Key will open, but one fitted to thoſe very Wards: So Mens Underſtandings muſt be fitted and opened with ſuch a way of arguing, as ſuits with their Apprehenſions and Fancy; and many times it happens, that weaker Arguments, in a method agreeable unto them, prevail more than the Scholaſtick preſſing form. This gives me ſome encouragement to ſet Pen to Paper, with hopes that I may chance to light on that Method, as may give you more agreeable ſatisfaction, eſpecially you ſo much deſiring it: weak Remedies, ſtrongly fancied for good, have done great Cures, when Learned Phyſicians have failed. I ſhall be as brief as may be, and the rather becauſe.

longer labour may have as little ſucceſs, as the larger Tracts of others have had.

You ſeem much to applaud and lean on Doctor *Thorndick*'s Judgment, who in his Juſt Weights, condemns thoſe who charge the Papiſts with Idolatry, and therein both wrongfully accuſe them, and alſo caſt a wrong and foul Prejudice on our Church, and by neceſſary conſequence make it no Church: For, if the Papiſts be Idolaters, their Church is not a true ſaving Church, it is no Church; Idolatry, as he conceives, being inconſiſtent with a ſaving Church; 'tis as a deadly poyſon, which preſently deſtroys the vitals and brings inevitable death. And then, if the Papal Church be no ſaving Church, no Church now, they were none when thoſe of the Reformation came out of it, their Church being the ſame then as 'tis now, and ſo conſequently our Church can be no Church, coming out from theirs which is none. Wherefore Dr. *Thorndick* is very deſirous that the Papiſts groſs erroneous Worſhip ſhould be called Superſtition rather than Idolatry; for firſt, this grievous accuſation much incenſes them, by making them no Church, and makes our Diviſion the wider, and cuts off all hopes of Reconciliation with them; Secondly, it makes by conſequence our Church no Church, as he ſaid, we deſcending from them.

As to the firſt, I wonder, that this good Man, ſo knowing in Roman Principles, could hope for Reconciliation with them, but by wholly ſubmitting to them; for their Prime Principle being Infallibility, whereon all that *Babel* is built, the pulling down of any one Pinacle eradicates the very Foundation; all being ſo link'd together with Infallibility, that one and all falls together. 'Tis therefore bootleſs to talk of meeting them halfway, or three quarters and a half, who are ſo fettered to this Infallible Pillar; you muſt be chained

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to it alſo, no other way of being one with them.

As to the ſecond, of nullifying their Church by Idolatry, and our own alſo as from them: if they by their Infallible Spirit will declare the conſequence againſt themſelves, let it be ſo; but I fear it not againſt us. They cannot deny but the Head of their Church Pope *Marcellinus*, from whom their Popes ever ſince deſcended, was an Idolater in the groſſeſt ſence, ſacrificing to a Heathen Idol in the time of *Diocleſian*'s perſecution; if this makes them no Church, let them be no Church: but then we are none: hold there; I am not bound to grant (though I paſs) the Antecedent, much leſs the Conſequent. Firſt, 'tis not ſo eaſie and quick a thing to determine what nullifies a Church, ſome things are plain and eaſie, ſome not. 'Tis certain, the Jewiſh Church in our Saviours time, was a Church wherein ſalvation was to be had; for our Saviour bid the people then hearken to thoſe who ſat in *Moſes* Chair, and do what they thence commanded; yet they were guilty of devilliſh practices & opinions alſo; but ſtill they believ'd in the only true God, and acknowledged his holy Word, though they notorioufly ſwerved from it. And 'tis as certain, that the generality of the Jewiſh Church did often fall into Idolatry, yet they continued ſtill a Church to our Saviours days, as I ſhewed before: ſo that for my part I dare not preſume to draw the exact Circular line of a Church, over which the Tranſgreſſion makes it ceaſe to be a ſaving Church: but as I ſaid above, ſome caſes are clear; General Infidelity, as to renounce God and his Chriſt, doubtleſs makes it ceaſe to be a Church; but Idolatry, though it be as general as in *Elijah*'s days, when he conceived himſelf only free from *Baal*-worſhip, doubtleſs doth make it not ceaſe to be a Church: For we do not find that the Prieſts and Levites were conſecrated a new after their defection to Idolatry. And therefore with Dr. *Thorndick*'s

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good lieve, though we deſcend from a Church too too much given to Idolatry, yet our Biſhops conſecrated by them need no more a new Conſecration, than thoſe Jewiſh Prieſts who were moſt certainly polluted with Idolatry; but relinquiſhing their Idolatry, and with penitential hearts ſacrificing to the true God, were reconciled again to God, and in mercy accepted by the Divine Goodneſs. Who then can doubt that thoſe Biſhops of this Nation, who with penitent hearts renounc'd the Romiſh Idolatry, and ſo zealouſly embrac'd the truth of the Goſpel, and God's ſincere Worſhip in Spirit and in Truth, as to die in defence of it, I ſay, who can doubt but through the infinite goodneſs of the ſame merciful God, our Reformed Biſhops were likewiſe accepted by him, and thenceforth acknowledged true and faithful Shepherds of his Church. Wherefore I hope you will be no more terrified with Dr. *Thorndick*'s Bug-bear, the nullifying of our Church, which hath been, and I hope will continue a Church, profeſſing One God the Creator of all, one Lord Jeſus Chriſt the Saviour of all, one Faith, one Baptiſm.

And now I ſhall ſet before your eyes no Bug-bear, but a juſt fear of the Romiſh Idolatry, which pious Dr. *Thorndick*, out of a zealous deſire of Unity (which is impoſſible) would willingly cloak under a milder and leſs hateful name. I am as willing to ſpeak the truth in love as he, yet I muſt not out of love to Unity conceal the truth, or palliate falſhood, but clearly ſet forth the Romiſh groſs erroneous practice of Idolatry, which their Doctors daub over with plauſible words, and make this heavy ſin appear as light as a feather. I beſeech you read and ponder it well, and doubtleſs your neck and ſhoulders will tremble at the weight.

The Papiſts take it very heinouſly to be called Idolaters, becauſe in Scripture the word Idolatry is applied,

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as they ſay, only to Heathens, who denyed the true God aud worſhipped falſe Gods. But I deſire the Papiſts to tell me, whether *Solomon* was not guilty of Idolatry, in worſhipping the Gods of his Wives, though he himſelf believed in the true God. And who doubts but a Chriſtian believing aright in God and Chriſt may be guilty of Idolatry, as many true believing Chriſtians were in the horrible perſecutions under Heathen Emperors, meerly out of fear ſacrificing unto them and their Gods, whom they abhorred in their hearts. And certainly the Papiſts Idolatry is a degree beyond this, for they worſhip the Saints both outwardly and inwardly with their hearts: and moreover I may truly ſay, they worſhip falſe Gods, as the Heathens did; for though the Papiſts do not call them Gods in word, yet they make them Gods by deed, by their worſhip, as you ſhall ſee by and by. Idolatry is an act of worſhip, not of belief; error in belief is called Hereſie or Infidelity, error in worſhip is Superſtition or Idolatry. And though Idolatry, originally taken, ſignifieth the worſhipping of an Idol, yet 'tis commonly taken in a larger ſence, as to give divine Worſhip to any Creature. Now whether you call this Creature God or not, this matters not, for 'tis not the Name but the Worſhip given to it, makes it Idolatry; Covetouſneſs in Scripture is called Idolatry, yet no man believes or calls Money a God, but in effect makes it a God by truſting in it, which is a principal part of our duty to God, to truſt in him. And ſo a man is ſaid to Idolize his Prince by truſting in his favour; and ſo the Papiſts are ſaid to Idolize the Saints and Bleſſed Virgin, by praying and truſting to them in time of trouble, which God requires of us as due to himſelf; and it were leſs ſinful (nay not ſinful at all in ſome ſence) to call the Saints Gods, than to truſt in them and pray to them; for our Saviour him-

ſelf declared out of Scripture, that 'twas not unlawful to apply the name of God unto men; *I ſaid ye are Gods.* And the Heathens, who called their Heroes Gods, and ſacrificed unto them, did believe them to be men, but of ſingular Vertue, for which after their death they were taken by the ſupreme God into Heaven; and on this behalf the people ſacrificed to them, gave them divine Worſhip; juſt as the Papiſts do now their Saints, declared to be ſo by the Roman Conſiſtory. And as the ancient Roman Senate Deified many as Heroes in Heaven, who were damned in Hell; 'tis not altogether improbable, I am ſure 'tis not impoſſible, but that ſome declar'd by the Roman Conſiſtory for Saints in Heaven, may be in the ſame diſmal Dungeon; the hearts of men are known only to God; the holieſt outward Profeſſor may have a Devil's heart: for as the Devil can transform himſelf into an Angel of Light, ſo may a Devilliſh man. As for the Popes Infalibility in the caſe, declaring ſuch a one for a Saint, I will not now enter into that diſpute, I will only ask the queſtion, why, if the Pope cannot erre in the Caſe, doth he put the Inquiſitors of the *Rota* to that exceſſive trouble, as to make diligent ſearch ſeveral years together, before he determine the point, as if he himſelf feared (however others confidently believe) that his pretended holy Spirit may erre in the matter? But I return to my buſineſs.

Idolatry then is an act of wrong Worſhip, not of wrong Belief; and as *Solomon* and other right believing Jews were guilty of Idolatry, by giving divine Worſhip to Creatures, ſo may right believing Papiſts, if they in like manner give divine Worſhip to Creatures, though they do not believe them Gods: for he that believes in God aright, that believes him to be the Creator of all things, cannot believe any thing elſe to be God in this ſence, 'tis a flat contradiction; for that thing would be a Crea-

a Creator and no Creator, being created, a God and no God. Now I pray you obſerve, he that believes aright in God cannot believe any Creature to be God; if then it were (as the Papiſts would have it) that 'tis no Idolatry to worſhip the Creatures unleſs you believe them Gods (which a right believer cannot do) it muſt needs follow, that a right believer, let him adore Saint or Angel, man or Devil, with all his heart, with all his ſoul, yet not believing them Gods (which he cannot do) is not, cannot be guilty of Idolatry: was there ever any thing more madly affirmed? 'Tis evident then, as I ſaid before, that Idolatry conſiſts not in wrong Belief, but in wrong Worſhip; and ſo, to give divine Worſhip to a Creature, conſiſts not in worſhipping that Creature with belief 'tis a God (which a true believer cannot do) but in worſhipping it with ſuch Worſhip wherewith we worſhip God; that is, by kneeling, praying, making vows to it, and the like, which we do, and ſhould do to God only, we having no other Worſhip to render to his divine Majeſty. And this Worſhip the Papiſts give to their Saints, and are hereby guilty of groſs Idolatry, let their belief be what it will.

When the ancient Chriſtian Fathers accuſed the Heathen Philoſophers of Idolatry, for giving divine Worſhip to their Heroes, the Philoſophers endeavoured to retort it upon the Fathers, accuſing them in like manner for worſhipping Saints; and I pray you how did the Fathers wipe off that calumny? was it by diſtinguiſhing in point of Belief (as the Papiſts now do) and ſaying that they did believe in the true God, and did not call the Saints Gods, but the Creatures of God, and ſo worſhipped them as Creatures only? no ſuch matter, the Fathers made no ſuch reply, but abſolutely denied the matter of fact, and ſaid, they did not at all worſhip the Saints, but God alone, and only honoured the

Saints as holy men and their fellow-ſervants of God, as you may ſee moſt clearly ſet down by St. *Auſtin* in his Eight and Tenth Books *de Civ. Dei*; where he particularly enumerates the parts of Divine Worſhip; as Sacrifice, Invocation, Dedication of Churches and Altars, Oblations and vows (which the Scripture appropriates to God) all which the Greeks, ſaith he, compriſe in one word, *viz. Latreia*; but the Latins have not any one word of full ſignification to expreſs it: and then St. *Auſtin* flatly denies that the Chriſtians do give *Latreia*, that is, any part of this Divine Worſhip, to the Saints, and there challenges the Heathens to prove the Contrary, if they can. Whereas 'tis as evident as the Sun at noon-day, that the Papiſts do give, not one, but all thoſe parts of Divine Worſhip, called in general *Latreia*, unto their Saints, unleſs it be the ſacrificing of Beaſts; this they reſerve to God alone, and truly he is much beholding to them for it; they will give unto him the fleſh of Bulls, Rams, Goats, but unto the Saints their own, their Hearts and Lips; the Saints ſhall have their living, holy and acceptable Sacrifice, the very Soul of the Sacrifice, and God ſhall have the dead Body even ſtinking in his divine noſtrils, which his Soul loaths and abhorrs, as he hath often declared in his holy Word. It was the devout prayer of the heart that ſanctified and made acceptable the ſacrifice of the Beaſts, without which they were an abomination unto God, and are now in the pure times of the Goſpel wholly laid aſide, and the Calves of our Lips and of our Hearts and Souls, is the ſacrifice of the Chriſtians, and the Principal part of Divine Worſhip. Now I ask a Papiſt, was it lawful for the Jews to ſacrifice Beaſts to Angels or deceaſed Patriarchs, the very cheifeſt of them, *Noah*, *Abraham*, *Moſes*, had not this been Idolatry in them, who can deny it? and why had this been Idolatry? Becauſe Sacrifice is a

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Divine Worſhip, and to give Divine Worſhip to any Creature, is Idolatry: Is it not much more Idolatry, to give unto *Michael*, *Gabriel*, *Abraham*, *Moſes*, the purer, the holier, the diviner part of God's Service, the Worſhip of Prayer? is not this greater Idolatry, can any man of ſence deny it? and yet this more holy part, more divine Sacrifice, the Papiſts give unto their Saints; and in ſum, there is not any one thing that true Chriſtians do, or can do to God, but the Papiſts do the very ſame to Saints, and tranſcendently to the Bleſſed Virgin, to whom the generality of the Papiſts pay ten times as much devotion, as to God; and are ſo far from being reproved for it, as they are encouraged to it by their greateſt Doctors.

I cannot but wonder at the groſs and ridiculous miſtake, or rather abuſe in wreſting of St. *Auſtin*'s word *Latreia*, which he puts as a general word compriſing all parts of Divine Worſhip; but the Papiſts turn it quite to another ſence, and will underſtand thereby the Belief wherewith they worſhip, which is not at all to St. *Auſtin*'s purpoſe; for there he mentions not any thing of Belief, But Matter of Fact, *viz.* what Worſhip is, and ought to be given to God only; as invocation by Prayer, Dedication of Churches, Altars, Oblations, Vows; all which in St. *Auſtin*'s ſence is *Latreia*: and all this the Papiſts give to the Bleſſed Virgin and Saints. But (ſay the Papiſts) they do not give this with *Latreia*, that is, they do not believe them Gods when they worſhip them; which they cannot do, as I ſhewed before. And thus they give them *Latreia*, but not with *Latreia*, Divine Worſhip, but not with Divine Worſhip; a moſt ridiculous juggling foppery. Perchance a Similitude may make this matter plainer; thus, The King makes a Law that it ſhall be Treaſon puniſhable with death, to give Kingly honours, to a ſubject, and then declares what he means by Kingly honours; as to ſet a Crown on his head to call

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him Majeſty, to erect for him a Chair of State, to ſerve him on the knee, *&c.* all which the King comprizes in one word Royalty, and, as I ſaid, makes it treaſon to give Royalty, to any Subject. Now the Earl of *Kent*, to whom the people of that Country are much devoted, comes thither to a Gentlemans Houſe, who the more to magnifie this great Earl, ſets a Crown on his head, calls him Majeſty, erects him a Chair of State, ſerves him on the knee, *&c.* my Gentleman is called in queſtion, accuſed of Treaſon for giving Royalty to the Earl; the Gentleman confeſſes all the Fact, but pleads that he did not believe the Earl to be King, nor did intend to ſet him as a King, but only to give him all the honour he could; 'its true he gave him Royalty in every part, but not with Royalty: the King, though full of indignation for ſuch a bold preſumption and total breach of his Law, burſt out into laughter at the Gentleman's ridiculous Plea, and anſwers the Gentleman; Well, you gave your honoured Earl all the honour due to me, you gave him Royalty, but not with Royalty; ſo you ſhall die the death of a Traytor, but not as a Traytor. I ſuppoſe we ſhall at the day of judgment hear the Papiſts ſubtil Doctors make this rare plea and excuſe for their Idolatry, and diſtinguiſh the point; 'its true they gave the Saints *Latreia*, but not with *Latreia*; and I fear we ſhall hear their heavy doom for it. Alas, poor wretches! the plain Text of Scripture muſt then take place, the ſubtil Diſtinctions of *Aquinas* and *Scotus* will then be rediculous and eternally deplorable folly, 1 *Cor.* 1.20. *Where is the wiſe? where is the ſcribe? where is the diſputer of this world? hath not God made fooliſh the wiſdom of this world?* God of his infinite mercy open their eyes to ſee and bewail this their dangerous folly.

The plain and clear Truth is this They worſhip the Saints

Saints and chiefly the Bleſſed Virgin juſt as God, or rather more than God; it will be no excuſe to ſay they do not believe her to be the very God, nor call her God; for, as I ſhewed before, 'tis not the belief, nor the calling her God, makes it Idolatry, but giving her the Worſhip due to God. And for the fuller conviction of the Papiſts, I pray obſerve, that though they do not call her in that very expreſs word, God; yet they give her words and titles fully declaring her a Goddeſs, as much or more than the Heathens did their Goddeſſes: all which I cannot doubt but ſhe fully deteſts, her Humility being as great as her Dignity, and indeed raiſed her to it, as ſhe expreſſes in her *Magnificate*, That *God regarded the lowlineſs of his handmaiden*; ſurely then ſhe cannot but abhorr that they ſhould call her Queen of Heaven and make Oblations to her, ſo expreſly declared Idolatry in Scripture, *Jer.* 7. 18. They make their ſupplications and call upon her in time of trouble, and even in the point of death, which God expreſly requires to be performed to himſelf, *Pſal.* 50. 15. As God is called the Father of mercy, ſo is ſhe called the Mother of Mercy: as Chriſt is called the Tree of Life, ſo is ſhe, and a hundred more ſuch divine Attributes they give unto her, as you may read in their printed Books of Litanies and Prayers to her, ſufficient to make a man tremble with horror and amazement to read the wild, as well as wicked blaſphemous Titles their extravagant fancies invent to give her. Let any Chriſtian Soul, who can but read the Scripture and underſtand common Sence, judge if this be not Idolatry; for the Titles they give her do much more imply a Deity, than the word, God, and is far greater Idolatry.

There is one thing more, worthy your conſideration in this buſineſs. All the learned Papſts know that the ancient Fathers did urge, as a main Argument to prove the Deity of the Holy Ghoſt, the Ubiquity of his operation

ration in the hearts of the faithful all the world over; clear evidence of a divine Power whichno Creature is capable of: and will not the ſame Argument hold, to prove the Deity of the Bleſſed Virgin, if ſhe, as the Papiſts believe, be able to be helpful to all her devoted Supplicants from all the four Quarters of the World at the ſame time? Upon her great Feſtival-days, how many millions of Papiſts do at the ſame inſtant ſay unto her that Hymn, *Ave Maris Stella*, wherein are conteined theſe words, *Thou that art the meekeſt of all, make us meek and chaſte, grant unto us a holy life and ſafe journey.* Theſe and a hundred the like expreſſions they uſe unto her. Now I pray obſerve; ſure the Papiſts ſuppoſe ſhe can do this which they pray for, otherwiſe they are ridiculous to pray for it: ſo then they believe that ſhe can work upon the hearts of her ſupplicants all the World over, making them meek and chaſte, *&c.* at the ſame time; whichwas the Argument to prove the Deity of the Holy Ghoſt: doth it not in like manner prove the Deity of the Bleſſed Virgin? and doth not this their belief and practice make her a Goddeſs? and doth not this make them Idolaters in full meaſure? what did the Heathens more? Nay, doth not the praying to her or any other Saint at ſo vaſt a diſtance, and ſuppoſing them to hear, imply a Deity in them? Is not this far beyond the ſphere of Activity in any Creature? Can any Creature hear their praying voice one quarter of a mile? ſure then they muſt be of a Divine power, to hear ſo many millions and millions of miles; much more is it a Divine property to ſee the thoughts of their hearts at that diſtance, or indeed to ſee them at all, were they never ſo nigh; for God alone is the ſearcher of hearts: yet the Papiſts often offer up to them the meditation of their hearts, as well as the voice of their mouth, making both mental and vocal Prayer unto them; is not this

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apparently to make them Gods? As for that rare excuſe, That though the Saints hear not our prayers, much leſs ſee our hearts at this diſtance, yet they ſee all in God's infinite comprehenſive Heart. Hold, I beſeech you, whither are we come? to excuſe Idolatry, I fear, with horrid Blaſphemy; are the Saints then the ſearchers of God's Heart and know all his ſecrets? this is Deity in the higheſt degree: no, but God of his infinite Goodneſs diſcovers this to the Saints: may I be ſo bold as to ask, who diſcovered this to the Papiſts? why, St. *Francis*, St. *Dominick*, St. *Ignatius*, and many others, in their Seraphical Meditations, have been rapt up into the third Heaven, yea, far higher than St. *Paul*, into the ninth Heaven, and have had this and much more reveiled to them. Pardon me, I humbly conceive, 'tis far more unlawful for theſe Seraphical Saints to utter theſe words, than it was for Saint *Paul* to utter what he heard in the third Heaven.

Sir, I hope neither you nor any rational Man will build his Faith and Salvation upon their vain Legends; well may they twattle theſe things to Children, not to ſerious Men who build their Faith on the infallible Word of God alone, where we find not one word of all this, but much to the contrary. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*; If God only, ſure no other. Wherefore St. *John* in his Revelation tells us, how he was twice ſeverely rebuk'd with a *Cave*, for his worſhipping the Angel, *See thou do it not, I am thy fellow-ſervant, worſhip God.* But the Papiſts will needs have this to be a Complement only of humility in the Angel, to this great Apoſtle St. *John*; truly a very ſevere form of Complement; *See thou do it not*; which ſounds to me rather a Threat than a Complement, and in the Original, the Greek ſounds more a Threat than

our Engliſh expreſſes : and ſure we ſhould the rather take it ſo, becauſe St. *Paul* doth ſo expreſly forbid the worſhipping of Angels, as a Will-worſhip according to to the Will and Doctrine of men, under pretence of humility, but is indeed out of Pride, *vainly puff'd up in their fleſhly minds, intruding into thoſe things they have not ſeen*, and obtruding them as ſaving Doctrines upon their ignorant Proſelytes; which thing all that are godly wiſe according to Scripture, muſt needs hold fooliſh and ſinful, all being ſo fully laid out unto us by St. *Paul Col.* 2. and again, 1 *Tim.* 2. 5. *There is one Mediator between God and man, the man Chriſt Jeſus. Come unto me all ye that travel and are heavy laden, and I will give you reſt. Call upon me in the time of trouble, and I will hear thee.* The Scripture ſaith their is one Mediator between God and man, the Papiſts will needs have many, whether more fooliſhly or more ſinfully 'tis hard to ſay: for, have they any Mediator more powerful, or more merciful, or more willing to hear and help them? nay, put the Power, the Love, the Mercy of all Saints and Bleſſed Virgin together, is it greater, is it equal, is it near in any degree, can it add one degree to the infinite Power and Love and Mercy of Chriſt God and Man? is it not blaſphemy to affirm it? is it not then great ſinfulneſs, great madneſs to ſeek any other, as if he were not complete? as if he could not, or as if he would not do what he promiſes to do? Will not his Power, his Promiſes, his Command oblige theſe Self-will-worſhipping Papiſts to come to this One Mediator? no, but they will go to others to their own wilful deſtruction. As for that poor weak excuſe, That we may as well, or rather pray to Saints in Heaven to pray for us, than pray Men on Earth to pray for us, 'tis not worth the anſwering, the diſparity is ſo great; for the latter is an act of mutual Charity, to which we are commanded; the former

mer an act of Religious worſhip which we are forbidden, as I have ſhewed. But had ſome great admirer of St. *Francis* here on earth then built a Church in his honour, erected an Altar, ſet him or his Picture on it, kneel'd down and prayed to him, had not this been groſs Idolatry? The Idolatry is the ſame, and the folly greater, now he is in heaven, becauſe there he neither hears nor ſees their Devotion. Certainly, Sir, I need ſay no more in this point, but paſs to another part of the Papiſts Idolatry, their worſhipping of Images.

A Papiſt lately had the ſtrange confidence (I will not ſay impudence) to put out a Pamphlet, wherein he affirmed, that they make no other uſe of Pictures and Statues, than meerly as Remembrancers of thoſe perſons or things they repreſent; and ſo when they enter the Churches or other places where they are ſet up, they give them only ſome glancing looks to this end, far from any Worſhip; and to aſſure you of this, he farther adds, that when they are by age or accident decayed, ſo as not well to repreſent what they were made for, they cut them in pieces and burn them, as any other common Wood; ſo little reverence do they afford the Pictures or Statues themſelves. What credit can you give ſuch perſons who ſo monſtrouſly prevaricate? who ever yet ſaw the Papiſts burn any one ancient Picture, ever ſo decayed and defaced by Antiquity, but rather reverence it much more; as you may ſee by the ancient Picture or Statue of the Bleſſed Virgin, reported to be made by St. *Luke*, whereof more by and by. Let us now ſee what paſſing glances they give to them.

Among the multitude of their various Devotions uſed on good Friday, this is one; A Crucifix which ſtands on the Altar, is taken down and laid on a Cuſhion, at the ſteps which aſcend to the Altar; the Biſhop or chief

Prieſt their preſent, falls down on his knees at a little diſtance from it, riſing up and advancing a ſtep or two, falls down again; the third time comes to the Croſs, and there proſtrate along kiſſes the Crucifix again and again, with all reverence and affection; and ſo the reſt of the Clergy in order, and many other Devotees, as far as the time will permit: the mean while the Quoire chants forth a Hymn, *Dulce Lignum, dulces Clavi, &c. Sweet Wood, ſweet Nails*, &c. Call you theſe paſſing glances, to proſtrate on the ground and adore them? But I pray farther obſerve; the Crucifix ſtood before on the Altar, a place moſt conſpicuous to be ſeen and put them in remembrance of Chriſt; were this all, as they falſly pretend, why then take it down? meerly to expreſs their great devotion to it, by humbling themſelves to the ground to kiſs it.

But they will tell you this their Devotion is to Chriſt, for the honour done to his Image redounds to Chriſt: I anſwer, that's falſe however, that they uſe Pictures only as remembrances, and give them no Worſhip; for they confeſs a Worſhip to the Picture in relation to Chriſt, as we forſooth to the Kings Chair of State. What would the Papiſts have done without this Chair of State? 'tis a main Argument with them, and they are perpetually dunning our ears with it; and I ſhall in requital now dunn them, and ſhew their abſurdity. Firſt then, did they ever ſee any, the moſt obſervant Courtier (the King himſelf being perſonally preſent in ſome other part of the room) go up to the Chair of State, make his leg formally to that, or kneel down and kiſs it, and if he did, would not all count him ridiculous? Yet the Papiſts do this to their Crucifix, Chriſt himſelf being both perſonally and corporally (as they believe) their preſent on the Altar in their Hoſt; are not they then as ridiculous? Secondly, Do

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men naturally of themſelves perform this homage to the Chair of State, or by Court-order? Bring a Country Gentleman ever ſo rational, ever ſo civil, to Court; where at the Gate is erected (I will ſuppoſe it ſo for argument ſake) a goodly Statue of the King, then carry him up to the Guard-Chamber where hangs a fair Picture of the King, then into the Preſence-chamber where ſtands this Chair of State: Let my ceremonious Papiſt take this civil Gentleman and conduct him along, and ſay nothing to him of Court-order, but tell him, that's the King's Statue, that's his Picture, that's his Chair of State; if my Gentleman of himſelf take off his Hat, and make a Leg to the firſt, ſecond or third, be he ever ſo devoted to Royalty, then take off my Head: but when he comes into the Preſence-chamber, if his Conductor tell him, 'tis the Order of Court to put off the Hat where-ever he ſees a Chair of State erected, as repreſenting the Kings Majeſty, no doubt but Reaſon and Civility both, will move him to obſerve Court-orders while he is there. But 'tis probable Reaſon may prompt this Country Gentleman to ask, why he muſt not as well put off his Hat to the Statue at the Gate, or Picture, ſo much more lively repreſenting the King? I believe my Papiſt Conductor will ſcarce find any other reaſonable Anſwer to give him, than that there is a Court-order for the one, and none for the other. 'Tis evident then that the Order only makes the Ceremony obſerved at Court, not the Chair of State: So if my Papiſt can ſhew me a Divine Order to kneel down, and proſtrate my ſelf to a Crucifix, in honour to Chriſt, I ſhall as readily do it as he, adore it, kiſs it, hug it, any thing which God tells me is acceptable to his divine Goodneſs: But ſeing I cannot find any thing from God to this purpoſe, but much to the contrary, and that which ſeems to my poor Underſtanding as full and clear a

Prohibition

Prohibition as can be; *Thou ſhalt not make to thy ſelf any graven Image to bow down to it or worſhip it.* And therefore the Popiſh Doctors (as you know Sir) do wiſely in their Generation, daſh out of their Decalogue this Commandment, and ſupply it by dividing the laſt of Coveting into two parts; pretending that this Commandment againſt Images was a meer Ceremonial Command to the Jews, ſo prone to Idolatry, that it was not lawful for them ſo much as to make Pictures, which hath ever been allowed to Chriſtians by all ſober moderate perſons. And I pray what ſober moderate perſon will ſay it was unlawful for the Jews to make Pictures, ſeeing God himſelf appointed them to make ſome, but neither appointed nor allowed them to worſhip any, but abſolutely forbad it; and therefore the Brazen Serpent, made by God's own appointment, was broken when worſhipped; which clearly confutes Dr. *Thorndick's* ſuppoſal in his Nineteenth Chapter, That the Commandment only forbids the worſhipping of Idols, that is by his interpretation, Statues ſet up in honour of falſe Gods: for the Brazen Serpent was not an Idol ſet up in honour of any falſe God, but in honour of a Mercy conferred by the true God; yet broken down when worſhipped, contrary to this Commandment. And I pray you obſerve how this Serpent is ranked with the Images and Groves, and other Idolatrous things deſtroyed by good *Hezekiah.* And what was the Idolatrous Worſhip given to this Brazen Serpent? They did burn Incenſe to it, the very ſame the Papiſt Prieſts do to their Images of Chriſt, the bleſſed Virgin, and Saints. And ought they not likewiſe to be broken down as well as the Brazen Serpent ſet up in honour of the true God, and which is more, by the ſpecial Command of the true God, which the Papiſts have not for their Images? Yet Dr. *Thorndick* will needs have

have it, that there is no fear of Idolatry among Christians now, though we now see such gross Idolatry committed by them.

'Tis evident then that this Commandment concerns Christians as well as Jews and all Mankind; for give me lieve to say, that all Mankind always were, and will be, prone to Idolatry, as appeared by the gross Idolatrous Worship of the wisest Heathens of old, the Greeks and Romans; the Chineses and Papists now. We are by nature very sensual, much pleased with sensible things, but averse to spiritual. To worship God in Spirit and in Truth is a sublime thing far above Nature; this will always incline men to Idolatry and to worship God by sensible things, by Pictures and Images, contrary to his Command. And you may be sure the Devil will be more forward to tempt Christians to it, than ever he was to tempt Jews or Heathens, his malice being more against us, which makes our danger of Idolatry greater than theirs, being as prone by Nature, and more tempted by the Devil. This made St. *Austin* very averse to Image-worship, and gives the reason in his Tract on, *Psal.* 113. *Plus valent Simulacra ad curvandam infœlicem animam, &c. Images having the appearance of men, with eyes, ears, mouths, hands, and the like, do more deprave the minds of their Worshippers, and more encline them to Idolatry, than they are rectified and kept from Idolatry, in that the Image doth not really see, hear, speak, and the like.* 'Tis strange the Papists will allow this holy Father for a Doctor and Saint of the Church, for no man in the World can argue more against their Image-worship than he doth;' tis true his whole Discourse was intended against the Heathens, because at that time there were no Christians that made use of Images by way of Worship, as now the Papists do; but his Arguments are as clearly and fully against

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the Papists now, as they were against the Heathen then. The Heathens then told St. *Austin*, that they did not worship the Idol it self, but the Deity represented by it; just as the Papists say now; and St. *Austin* in effect replies to both: *Let them excuse the matter how they please, yet their practice was abominable; for*, saith he, *the worshipping of any thing by an Image, doth soon bring the Worshippers to forget the thing represented, and apply their whole Worship to the Statue representing, and come by degrees to be so affected to it, as to believe the very Statue sees, hears, and furnishes them with those things they pray for, The people set up a Statue in honour to the Sun, and at length turn their backs to the Sun, but their faces to the Statue; pray, offer Incense, sacrifice, and perform all their devotions to that.* Here you have St. *Austin*'s Opinion of Statue and Picture-worship, how by degrees it draws away the hearts of men from the Persons represented by them, and brings them at length to worship the Statues themselves. And this Idolatrous inclination of the people is very much advanced by the Popish Writers, who in their Legends mention several Statues and Pictures, which have moved and spoken to their Worshippers, and thereby have made the silly people run a madding, and as the Scripture phrases it, *run a whoring after their Idols.* So that St. *Austin*'s Opinion is as fully verified among the Papist Christians, as ever it was among Heathens, as you will see by that which follows.

When our late King of blessed memory went into *Spain*, several of this Nation were Eye-witnesses of what I now relate; At *Madrid*, upon a Festival-day of the Blessed Virgin, the Bishop, Priests, with hundreds of Monks and Friars, and many thousands of the City, went in solemn Procession, carrying an Image of the Blessed Virgin under a rich Canopy of State, born by several

ſeveral Noble perſons, with innumerable Torches and Wax-candles born by others, the Prieſts and Religious Orders ſinging the Litany made to her, the houſes and ſtreets all along garniſhed, and here and there, at the houſe of ſome great perſon, much devoted to her, was erected an Altar moſt ſplendidly adorned, upon which the Image was ſet down to reſt, and ſome Hymn made to her was there ſung; mean while the Biſhop and Prieſts putting Incenſe on Cenſers, offer it up to her: At length they came to a large place, where was an Altar on the one ſide, and a Theater on the other, magnificently ſet forth; the Image was placed on the Altar, the Biſhop, Prieſts, *&c.* attending, the Actors come forth on the Theater, and begin a holy Comedy; the people eager Spectators, forgetting their duty to their Lady on the Altar, flock round about the Theater; the Officers of Miſrule with great indignation fall on the people fiercely, and forcing them to give place, make a Lane from the Altar to the Theater, that their Lady might have a full view of the Play; a pleaſant Comedy indeed, and made all our Engliſh Proteſtants very merry: but ſome of the diſcreeter Engliſh Papiſts there preſent, were much troubled at this, ſuppoſing (with good reaſon) it would be laid home to their charge as groſs Idolatry: for, juſt as Saint *Auſtin* ſaith, by the Papiſts great Devotion to this Statue, they came to believe it had ſeeing Eyes and hearing Ears, and ſo partakes much of this Comical entertainment; and if ſo, truly the Officers had juſt cauſe of indignation, to ſee the people ſo rudely ruſh between their Lady and the Theater. In the word of a Chriſtian I affirm, that one of the diſcreeter Engliſh Papiſts, there preſent, told me this paſſage, and therefore there can be no doubt of the truth.

In the principal Church at *Rome*, dedicated to the

Bleſſed Virgin, called *Sancta Maria Majore*, *The great holy Mary*, is a moſt ſtately high Altar, and a little above it in the Wall is made a hollow place like a Cabinet, where is reſerved a Picture, reported to be made by St. *Luke*, which is commonly ſhut up; but upon the ſpecial Feaſts of the Bleſſed Virgin 'tis expoſed to view, with ſtore of goodly rich ſilver Lamps burning before it, the ſmoak whereof hath black'd and quite defaced the Picture; (is it therefore caſt away into the fire? mark) on the Door of this Cabinet is another freſh and excellent Picture, lively repreſenting the Bleſſed Virgin; yet this is no way reverenced in compariſon of the other: for when it is expoſed, it is juſt as if God ſhould viſibly come down from Heaven; you may ſee perſons of very good quality as ſoon as they come within the Church-door fall down on their knees, and ſo on their knees go creeping towards this Picture, and when they approach near it, proſtrate themſelves on the Pavement, kiſs the ground, then up again, ſtretch forth their hands towards it, groan and ſigh as if they would breath forth and ejaculate their very Hearts unto it. What think you, Sir, of this? Again,

At that famous place *Loretto*, is reputed to be the very Houſe where the Bleſſed Virgin lived and nurſed up our Saviour, tranſported thither by Angels; (*Turſelin* the Jeſuit's Hiſtory of this is a rare Romamce:) this is now converted into a Chappel, caſed about with fine Marble, and ſtands in the middeſt of a fair Church built over it; this Chappel of the Houſe hath an Altar at one end divided from the reſt, and above over the Altar an Image of the Bleſſed Virgin with our Saviour in her arms, reported likewiſe to be made by St. *Luke*, no doubt of it, an excellent Painter and Statuariſt, as well as Phyſician; this Image alſo, with the con-

continual ſmoak of Candles and Lamps, Gold and Silver of mighty value, is made as black as any Gypſie; inſomuch that the Vulgar believe that ſhe was made ſo by her abode in *Ægypt.* To this Image they come in pilgrimage thouſands of miles, leaving at home Pictures and Statues far more lively repreſentations, but all is nothing to this. When men are in any danger by Sea, they vow ſome great offering for their deliverance, which hath filled ſeveral rooms there with a vaſt Treaſure (the Turks have long been greedy of this Prey:) the Devotion paid to this Image, by Pilgrims at their approach, is of the ſame ſtamp and rate, as the beforementioned to the Picture. There is at the upper corner of this little Chappel a Door, which lets men into the place railed in for the Altar, over which the Image ſtands: and to be let into this *ſanctum ſanctorum, the holieſt of holies*, ſo near this divine Image (which is ſeen as well without) is a favour for which you muſt well reward the Door-keeper; this is the very Paradiſe of Souls, bleſſed is the man that enters here. And the reaſon why they pay this mighty veneration to this Image is, becauſe of the gteat Holineſs and wonderful Vertue they fancy in it: ſo holy, as whatſoever touches it, receives wonderful and powerful Virtue from it: wherefore they humbly deſire to have their Beads and Medals ſanctified thereby, and give them to the Keeper of the Cloſet, who hangs them on a forked Staff reſerved there for that purpoſe, and rubs them ſomewhat rudely on our Saviours and Ladies faces, and if he be more than ordinarily fee'd, their Faces alſo pay doubly for it, bruſh'd and box'd with the Beads, to extract the more Virtue out of them: If you ask, why ſo rude to their Faces? the Reaſon is, the reſt is covered with rich coſtly Garments, whereof they have great variety, and on the great Feſtivals moſt magnifi-

cent; all being the Oblations of Devotees on ſeveral occaſions. If you ask again, why our Ladies Garments ſhould not be able to confer Vertue, as well as her Statue? I muſt leave the Papiſt Prieſts to anſwer you, who reſerve this divine Myſtery cloſe in their breaſts; all that I obſerve and learn is, how divine a Power they attribute to this Statue, which is able to confer ſuch Vertue to dead Beads, as to give them the ſame power over Devils, as our Saviour gave his Apoſtles. For a pair of theſe Beads put about the neck of any poſſeſſed by the Devil, he is not able to endure the Sanctity thereof, but crying and roaring ruſheth forth. The Epheſian Image of *Diana*, which fell from *Jupiter*, came much ſhort of this; and therefore this much better deſerves to be worſhipped by the whole World, of Papiſts at leaſt. And, Sir, never expect to be ſaved with them, unleſs you worſhip with them: though the Prieſts, to get you to them, will tell you there's no neceſſity of worſhipping Images and praying to Saints, yet you muſt believe 'tis great Piety and profitable Devotion to do both. Now he that believes this with them, and yet will not worſhip with them ſure deſerves not Salvation, rejecting ſuch helpful means; and if ever he be ſaved at length, he ſhall be ſure to fry in Purgatory till Doomſday; who will pray for his Soul, who refuſes to pray to our Lady, the Queen of Heaven and Earth, of Angels and Saints, *&c.*

I could go on to relate the like Devotion to ſeveral other Statues of our Lady. as that of *Sicham*, *Foy*, *Goodnews*, *&c.* and ſome of other Saints; but this of *Loretto* carries the Bell clear away from them all; and I hope I have ſaid enough to keep you far from them all: for by what I have ſaid, you plainly ſee St. *Auſtin*'s words verified, of the Papiſts, as well as of the Heathens,

Heathens, that the Papists think there is powerful Vertue in the very Statues, and that the Statues furnish them with those things they pray for; why else do they make Vows and Pilgrimages to the Statue of *Loretto*, more than to any other Statue they have at home? and the Blessed Virgin is as near them at home, as at *Loretto*: sure they believe the Blessed Virgin also adores her own Statue at *Loretto* (as he that was enamoured of his own Picture in the water) and confers favours on them for that Statues sake, because she is honoured for that Statues sake; 'tis evident, because they will not afford her those rich Oblations elsewhere, but she must go in Pilgrimage also to *Loretto* to receive them, and thank that Image for them; and so at length, as St. *Austin* saith, our Lady is set aside, and become the Shadow of her own Statue. God of his infinite mercy open their blind eyes, that they may see the grosness of their Idolatry.

Setting this their Idolatrous Worship aside, I honour the Blessed Virgin with my heart, as much as any of them, and this they shall see, if ever I meet them before her the Blessed Mother of my Saviour, Blessed for ever. *Amen.*

There remains yet the Third part of Popish Idolatry, committed in adoring the consecrated Host at the Mass, which will require no further proof than the Confession of their prime Doctors; That this their Idolatry is as gross as ever any Heathens were guilty of, if there be no Transubstantiation. Now that there is no Transubstantiation in the Sacrament of the Lord's Supper, there is a large Volume learnedly written by *Morton*, Lord Bishop of *Durham*, never yet answered. But you are not for such long Tracts and numerous Quotations; shall we then consider what the Scripture saith in this matter? where you conceive the Papists have more advantage

against

againſt us, than in any one point controverted between us. Indeed it were ſtrange if in ſo many points in difference, they ſhould not have ſome colour at leaſt in Scripture for one or two. Let us ſee what Scripture they have for their Tranſubſtantiation. A very clear one. Our Saviour taking Bread in his hand, ſaid, *This is my Body.* Sure we believe our Saviour could change Bread into his Body, why then do not we believe that he did change it? I pray you give me lieve to make the like Argument to you. Our Saviour as poſitively ſaid, *I am the bread which came down from heaven.* Sure you believe our Saviour could change his Body into Bread, why then do not you believe he did ſo? Are we not upon equal Terms? If then you deny the latter to me, why may not I deny the former to you? You ſee how unconſcionably they accuſe us as a ſenſual and faithleſs Generation, that will not believe any thing beyond our Senſes; do not we believe the Trinity, our Saviour's Incarnation, the Reſurrection, and much more far above all Senſe and Reaſon alſo? and ſhould as readily believe this, were there any juſt ground for it in Scripture. But the Papiſts come upon us again and urge, doth not our Saviour ſay, *Joh. 6. My fleſh is meat indeed, and my blood is drink indeed,* and much more in that Chapter? I muſt confeſs the words in this Chapter are far more preſſing upon us than thoſe in *Matthew: This is my body, &c.* for 'tis apparent the words in *John* made many take them in a literal ſence, as if Chriſt would give his very Fleſh and Blood to be eaten and drunk; whereat many of his Diſciples were much offended and went from him: but when at ſupper he ſaid, *This is my body,* and gave it his Diſciples to eat, no man was offended at it, or made any ſcruple to eat what he gave; which no doubt ſome one at leaſt would have done, had they apprehended it to be his very

very Fleſh. *Thomas*, who ſo hardly believed his Reſurrection, often declared unto him before hand, and atteſted to him by all the reſt after, and the thing it ſelf ſo much more eaſie for him to believe, that the Soul ſhould enter the ſame Body but two whole days after death, when he had ſeen *Lazarus* raiſed after four dayes; doubtleſs this ſlow believing *Thomas* would have ſomewhat boggled at believing the bread converted into Chriſt's Fleſh, and to eat it; yet we do not find he or any other was ſtartled at it, but ſwallowed it down as readily as the former meat; for our Saviour had before informed them, that *the words he ſpake were ſpirit and life*, therefore they ought not to be offended at them: all which makes me confidently believe, they did not believe it to be Chriſt's very Fleſh, but took the words as figuratively ſpoken, as you and all others do thoſe words, *I am the bread*, &c. And I do as confidently believe, that had they believed wrong, our Saviour would have rectified their belief, and would have fully inſtructed them. But now, I beſeech you conſider thoſe words in *Joh.* which are ſo much more preſſing for a literal ſence of Chriſts very fleſh given; if thoſe by the Papiſt Doctors are taken in a figurative ſence, and will not be endured by them in a literal ſence, have you not much more reaſon to take thoſe in *Matthew* in a figurative ſence? The Papiſt Doctors dare uot take the Words of St. *John* literally, becauſe they ſo clearly condemn the taking away the Cup from the Laity, and denying them the Blood of Chriſt, which our Saviour there ſo abſolutely requires to be drunk by every one that will enter into Life. Now conſider into what a ſtrait the Papiſt Doctors have brought themſelves into: if they take the words literally, their taking away the Cup is declared damnable to the Laity; if they take

take them figuratively, their Tranſubſtantiation is condemned as a grand Impoſture. But, bleſſed be God, we are free from both, and fully confirmed in the figurative ſence by St. *Paul*, 1 *Cor.* 11. 23. Where he tells the Corinthians that *he delivered to them what he received of the Lord*, who ſaid, *This Cup is the New Teſtament in my blood*; which words differ much from thoſe ſpoken by our Saviour, and are as different in the ſence alſo, if taken literally; for they denote a change of the Cup into Chriſt's Blood, and therefore of neceſſity muſt and are taken by all figuratively, and then they ſignifie the ſame with our Saviour's words: and I hope the Papiſts will not accuſe St. *Paul* to have told the Corinthians a falſe ſtory, and delivered that unto them which he never received of Chriſt. Sure you will rather ſtand up for St. *Paul*, and accuſe their Tranſubſtantiation of falſity. I could dilate on this Subject much more; but I love brevity as well as you, and when you deſire more there is enough to be ſeen in Biſhop *Morton*, *&c.* The Concluſion is made by the Papiſt Doctors, that, there being no Tranſubſtantiation, they are as great Idolaters in adoring the conſecrated Hoſte, as any Heathens ever were. God of his infinite mercy preſerve you from having any Communion with them.

I ſhall now end this buſineſs, as I began with Dr. *Thorndick*'s Judgement thereon. He, in his Sixteenth Chapter, ſpeaking of the Papiſts praying to Saints, ſaith, *there was no ſuch thing in uſe till a good while after* Conſtantine *the Emperour, who died Anno Dom.* 350. ſo that, by this Computation, it muſt be about 400 years. And can any one in reaſon think it fit to venture on ſo dangerous a practice in Religi-

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on, unknown to the Church 400 years, when Faith was pureſt, Devotion moſt fervent, Sanctity moſt eminent, and when all helps to Salvation were moſt eagerly purſued, yet no praying to Saints practiſed; which is now come to that height, as Dr. *Thorndick* himſelf there calls it, *A precipice of horrible danger; for*, ſaith he, *they ask the ſame things of the Saints, and eſpecially of the Bleſſed Virgin, in the ſame terms in which they are deſired of God, even in the holy Scripture.* And this which the Doctor affirms, is moſt evident in their printed Books of Prayer; wherein though they ſometimes mention the Saints Interceſſion (and this we do to Chriſt alſo perfect God) yet other times they pray to the Saints and Bleſſed Virgin directly for the things. Thus you ſee they make no diſtinction between God, Chriſt, Bleſſed Virgin and Saints in their form of Prayer or things prayed for. And is not this Idolatry, far greater than to ſacrifice to them Bulls and Rams, to give them the divineſt part of God's Worſhip? Is not this to deifie them in the higheſt degree? Is not this to worſhip falſe Gods? They make them Gods as much as ever the Heathens made their Heroes Gods, for the Heathens believed their Heroes to be mortal Men, they knew them living, they ſaw them dying, but for their great Virtues believed their Souls were carried up into heaven. and therefore worſhipped God; is not this the very ſame that the Papiſts believe and do to their Saints? is their any difference but only this, that the Papiſts do not call their Saints Gods, which, as I ſhewed before, matters not? I ſay then again, that as the Heathens their Heroes, ſo the Papiſts make their Saints Gods; and ſure they are no true Gods, therefore falſe Gods, and they worſhip theſe falſe Gods, are they not then Idolaters, according to Dr. *Thorndick* himſelf, and Scripture

alſo? Nor is this their Idolatry any way abated, but rather aggravated, in that they know and believe the true God; for the Heathens, who did not know the true God, were far more excuſable in ſacrificing and communicating the ſame Worſhip to ſeveral Gods, there being no great diſparity between *Jupiter*, *Mars*, *Apollo*, *&c.* But for thoſe that know one God, the Creator of all things, and that the greateſt Angels, or Archangels, Patriarchs, Prophets, Apoſtles or Martyrs, are but his Creatures, of infinite degree inferiour to the Eternal Almighty God; the poor creeping Worm in the duſt, is not ſo far inferiour to an Emperour of the whole Earth; I ſay then, for them, who know this infinite Almighty God, to give the divine Worſhip due unto him, to poor wretched creatures, and alſo to Pictures and Images, even to Stocks and Stones, is ſo high and preſumptuous Idolatry, as Heathens, not knowing the True One God, never were, nor could be guilty of. And yet notwithſtanding all this, Dr. *Thorndick* would fain excuſe them from Idolatry, becauſe the Popiſh Church hath put forth a Profeſſion of Faith more tolerable than their Practice; juſt as if the Papiſts having made ſome declaration of Allegiance to the King, ſhould be acquitted of the Gunpowder-Treaſon, endeavouring to blow up the King, Queen, Prince, and Chief of the Kingdom at one clap. Truly by this Rule they may ſacrifice to *Baal*, and be excuſed from Idolatry. I am amazed to find that ſo rational and ſober a perſon ſhould diſcourſe ſo irrationally, ſo wildly: he hath fully verified the old Saying,

——————*Semel inſanivimus omnes*

As for your Poſtſcript wherein you ask, why we ſhould ſo much fear the Growth of Popery, if their Practi-

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ces be ſo groſs and Idolatrous, as to be even ridiculous? I conceive 'tis in part anſwered already, where I ſhewed how all Mankind is inclined to Idolatry. For ſure no man is ſo ſimple as to think, this Vice ran in the Blood of the Jews more than any other Nations, but rather leſs; for they all came out of the loins of *Abraham*, the Father of the faithful, and conſequently according to Nature ſhould be rather better Believers than others: and therefore it is a very ſilly ſuppoſal, that the Commandments againſt Idolatry were intended more for the Jews than for any other Nation, but only out of God's ſpecial favour to them, and Fatherly care to preſerve them more from it than other Nations; whom he ſuffered to run on in their natural blindneſs and ſenſual Worſhip, till the Fulneſs of Time came for the Converſion of the Gentiles: Then God was pleaſed to make them equal partakers of the Favours and Graces beſtowed on the Jews; then was the Light both of the Law and Goſpel manifeſted to all; and all Laws, not purely Ceremonial (which were aboliſhed in Chriſt) equally concerned all the Nations of the Earth, and ought to be eſteemed as gracious helps to preſerve us from things unlawful, not burthenſom reſtraints from things lawful. Wherefore Idolatry being ſo grievous a ſin, and our Nature ſo prone to carnal and ſenſual Worſhip, Chriſtians, who lie under ſo much a greater Obligation to ſerve God, ſhould be ſo much the more careful to avoid all temptations to it; as the worſhipping of Saints much more ſutable to our carnal Nature, and more eaſily comprehended by us, than the ſpiritual Worſhip of the incomprehenſible God; in which the ſublimeſt part of Man, our Rational Faculty, labours hard, as we all find by ſad experience, and can ſcarce keep our thoughts raiſed up and fixed on it two or three minutes. This makes the Papiſts ſo much inclinable to the more eaſie

Will-worſhip of their Fellow-creatures, and ſo expatiate in their Devotions to the Saints, as God is at length almoſt forgotten by them, and all his divine honours conferred on the Creatures. And ſo in like manner Statues and Pictures being things very acceptable to our Senſes, and, as St. *Auſtin* obſerves, by them work ſo powerfully on our Minds, as to inveigle our hearts to give them alſo much of God's Worſhip, we ſhould be extreme wary in the uſe of them, or having much converſe with thoſe that uſe them; which made God ſo ſeverely forbid the Jews matching with other Nations. *Evil communication corrupts good manners*; very chaſte perſons, by degrees, become great Whoremongers and Adulterers, Terms in Scripture frequently given to Idolaters, to ſhew the Sympathy our Carnal Nature hath alike to both, and therefore ought to be reſtrained alike from both, and ſevere Laws to be made againſt both. The groſsneſs of the Sin will never deterr our groſs Nature from it, no nor the folly of it neither; *Stultorum plena ſunt omnia*: a great part of the World conſiſts of ſilly Women and Children, pleaſed with Toys, which makes the weaker Sex much incline to the trinketting Ceremonies of the Papiſts; and a great part of men are as weak as they; and as for the ſmall remaining part of underſtanding men, their Reaſon is ſo depreſt by their affection to their Wives and Children, as they are content to go to Puppit-plays with the one, and ride Hobby-horſes with the other. And when the general Current of mens Devotion runs this ſilly carnal courſe, and he thought to have no Devotion that runs not with them, wiſe men will ſoon deviate into the ſame ſilly courſe, condemned by themſelves, but applauded by others, rather than be condemned as irreligious by others, though applauded by themſelves. If *Socrates*, the wiſeſt Heathen in the World,

World, and *Solomon*, the wiſeſt Believer in the World, forſook their own Reaſon to ſacrifice with the Vulgar and with Women; who may not be ſeduced into the like Error? ſo vain a thing is Man. *He that loveth danger ſhall periſh therein*, Eccles. 3. 26. Thus I have endeavoured to ſatisfie your Scruples, whereof if I have failed, yet ſure I have ſatisfied your deſires, requiring it at my hands, which I have obeyed, as,

SIR,

Your humble Servant.

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